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THE DIFFICULTIES OF INFIDELITY.

We may venture to lay it down as a general principle, that, no man in his right senses, *can* disbelieve the authenticity of the Christian religion after having candidly examined the multiplied and convincing evidences of its truth. Men are infidels because they wish to disbelieve. This wish at once fills their understandings with prejudice; and renders them entirely superficial in their examination of the subject—and what is still worse, it induces them to claim the merit of unusual candour, research and discrimination. Hence the endless inconsistencies and contradictions, and fluctuations of opinion that are observable in such men. Their arguments, though always flimsy and forever vulnerable, are absolutely endless, because they never cast one single glance of thought at the amazing difficulties of their undertaking. Would they do this their infidelity would forsake them.

This thought has occurred to us on reading in one of the New-York papers, the following brief notice of the Rev. G. S. Faber's premium volume on the difficulties of infidelity. As we have not yet seen the volume alluded to, we must leave the writer to speak for himself.

This little work will be found by those who are disposed to read and judge for themselves, one of the most popular and masterly pieces of the kind, that has been presented to the Christian community; and it is for the purpose of inviting the public attention to this valuable little volume, that this succint exhibition of its character and contents, is now forwarded to your paper.

The Rev. author observes with great propriety—in substance—that Christianity, from its own intrinsic excellence, has for the most part been satisfied with standing on the defensive, against the numerous charges of infidelity, but that it will prove occasionally proper, and beneficial, "to carrry the war into the country of the enemy himself;" and this the Rev. Gentleman has done with great effect.

In his first section—on the infidel's *Denial of a Revelation*—he states, that a revelation from God is *possible*, and that a rejection of this point, is flatly to deny the *omnipotence* of the Creator.

He then shows that a revelation is *probable*, on the ground of our want of information: and that, as man has been placed by his Creator in this world for some wise and valuable purpose, it is no more than reasonable to believe, that this gracious and merciful Being has revealed to him the nature of those religious and social duties, that are congenial with his character, and connected with his present and feture happiness. And that as to the infidel objections, that so many have pretented to revelations from heaven, and that of course they must *all of them* be equally erroneous—it is precisely the same as to say, that as numerous claims may be made to some valuable estate, and as it is certain that all those claims cannot be possibly well founded it must therefore necessarily follow, that the whole of them must be equally rejected—or that an extensive paper currency is now in circulation, every portion of which purporting to have issued from some accredited banking house. But that as a considerable number of those bills can readily be detected as forgeries, therefore it follows the whole must be rejected.

What a large portion of infidel consequence is supported by reiterating again, and again, the objections that have been refuted a thousand times, without attempting to oppose by sound argument, the strong and commanding evidences that have been presented to the world in support of divine revelation; as for example, the popular evidences of *Leslie* and *Paley*, and on the infidel professions, that "the light of nature is all sufficient; Mr. Faber confronts the unbelievers with some of the most striking testimony of the ancient philosophers, thus —"All is quite clear and certain [says Mr. Volney,] by the light of nature; we want no revelation to illuminate our pretended darkness." "All is quite dark and obscure (says Socrates) by the unaided light of nature. We can never attain to certain knowledge, save by a revelation from Him who careth for us."

2. In the second section, the difficulties of infidelity are exhibited, on the ground, that without a revelation from heaven, we can form no just conceptions of the great Governor of the universe, nor whether the universe is governed by *one* or more Divinities; nor, is it possible without revelation, to demonstrate the moral attributes of God —of course it must necessarily follow, that man must be utterly ignorant of what kind of service will be acceptable to God, and that the Divine Being, whose works every where demonstrate wisdom, yet has acted in this thing so unlike himself (if there be no revelation) as to place his creature man in this world without instructions relative to his duty. But the section must be read, to see the force of this argument fully.

3. In the third section the difficulties of infidelity are discussed on the ground of historical matter of fact, combining with the testimony of revelation; and the circumstance of the *deluge*, is selected and handled by Mr. Faber with great ingenuity and force.

4. In the fourth section, the subject of prophecy is examined—and the pretended prophecies of *Seneca*, quoted by Mr. Collins; and some curious and interesting matter is introduced on *the discovery of America by the Phœnicians*, and the pretended prophecies of *Seneca*, resolved in poetic effusions on the well known traditions of his time.

5. In the fifth section, the difficulties of infidelity are placed in a strong and impressive light, by facts and circumstances, combined in the character of Christianity. "In the sacred writings of the Jews, [says Mr. Faber,] writings in existence long anterior to the advent of Christ, we have numerous documents that claim to be divinely inspired prophecies. Now these predictions announce, and minutely describe, a remarkable character, whom the Jews have ever been accustomed to denominate the *Messiah*,—and whom, from a numerical prophecy of Daniel they were expecting at the very time that Christ made his appearance. these prophecies among other particulars teach, that He should be born at Bethlehem —that He should be a descendant of the tribe of Judah, and of the house of David—that He should appear during the continuance of the second Temple—that the period of his manifestation might be known by computing seventy prophetic weeks, or four hundred and ninety years, from the decree to return and rebuild Jerusalem.

"That shortly after the close of this period the city and the sanctuary of the Jews should be destroyed—that one of the familiar friends of this distinguished personage should betray him—that he should be sold for thirty pieces of silver—that his hands and feet should be pierced—that his garments should be divided among his oppressors, and that they should cast lots for his vesture—that he should be taken off by an unjust judgement—that his grave should be appointed with the wicked, yet his tomb should be with the rich man—that he should be a stone of stumbling and rock of offence, to both the houses of Israel—yet that in him all the nations of the earth should be blessed.

"Now it cannot be dissembled, (says Mr. Faber,) that a vast number of such descriptions, were exactly fulfilled in the person of Jesus Christ—and that a large proportion of these descriptions whether *they should* or *should not* be verified (from this very nature,) were placed, totally beyond the control of any adventurer who might choose to assume the character of the expected Messiah."—"Forhow was it possible that an enthusiast or an impostor, could so control independent events, that he should be born at Bethlehem—that one of his intimate friends should betray him—that he should be sold for thirty pieces of silver—that his death should be attended by piercing his hands and his feet—that his garments should be divided, but that his vesture should be assigned by lot—that he should be destined to be buried with malefactors, yet that his tomb should be with the rich man—that his appearance should not only coincide with the numerical prophecy of Daniel, but that shortly after his death the metropolis and temple of his native country should be utterly destroyed?"

"Yet doth every one of those circumstances, over which it was not possible that Christ could have any control, were he an impostor or an enthusiast, meet with minute exactness in his single person."

Mr. Faber then goes on to notice the *lives* and *characters* of the apostles and disciples of Christ—the sweeping censures of Mr. Volney, and other infidels, against the Christian ministry—the circumstances of Christ's resurrection—and the rapid spread of Christianity—involving infidelity at every step, in the most unmanageable difficulties.

6. In the sixth and seventh sections, Mr. Faber examines the objections of Mr. Gibbon and others, against the Christian religion—the internal evidences of the religion of Christ—its effects upon society, &c. &c. *demonstrating infidelity as united with the most unreasonable credulity.*

The writer of this imperfect sketch, could have wished that some other person better qualified had noticed this excellent little work. If however these lines should induce your numerous subscribers to read it, the intended object will be answered, and they will find themselves well rewarded for their trouble. F.

From the Family Visitor.

LOTT CAREY.

This interesting individual, who is now a missionary at Monrovia, in Africa, was born a slave, in Charles City county about thirty miles below this city, on the estate of Wm. A Christian. In 1804, he was sent to this city, and hired out by the year as a common labourer, at the Shockoe ware-house. At this time, and for two or three years after, he was excessively profane, and much addicted to intoxication. But God who is rich in mercy, was pleased to awaken him to a sense of his lost estate, and about the year 1807, he was baptized by the late Elder John Courtney, pastor of the first Baptist church in this city.

Hearing a sermon about this time, founded on our Lord's interview with Nicodemus in the third chapter of John, awakened in him so strong a desire to be able to read, that he obtained a Testament, and commenced learning his letters by trying to read that chapter. He was occasionally instructed by young gentlemen at the warehouse, though he never attended a regular school. In a little time he was able to read and write, so as to make dray tickets, and superintend the shipping of tobacco. In this business, and in overseeing the labour of the other hands in the warehouse, he was particularly useful, so much so, that he received $800 salary, in 1820, the last he remained there; and could have received a larger sum, if he would have continued.

About the year 1813 his wife died, and shortly after, he bought himself, and two little children, for $850. He married again and lost his second wife shortly after they arrived in Africa, at Fora Bay on the river Sierra Leone. Of her triumphant death, he gives a most affecting account in his journal of that date. He has since lost a third wife, the daughter of Richmond Sampson, from Petersburg, at Cape Messurado.—Soon after he made a profession of religion, he commenced holding meetings, and exhorting among the coloured people; and though he had scarcely any knowledge of books and but little acquaintance with mankind, he would frequently exhibit a boldness of thought and a strength of native intellect which no acquirement could ever have given him. At the close of his farewell sermon, in the First Baptist meeting-house in this city before his departure for Africa, he remarked in substance as follows;—"I am about to leave you, and expect to see your faces no more. I long to preach to the poor Africans the way of life and salvation. I don't know what may befal me, or whether I may find a grave in the ocean, or among the savage men, or more savage wild beasts, on the coast of Africa: nor am I anxious what may become of me. I feel it my duty to go; and I very much fear, that many who preach the gospel in this country, will blush when the Saviour calls them to give an account of their labours in in his cause, and tells them, 'I commanded you to go into all the world and preach the gospel to every creature' (and with the most forcible emphasis he exclaimed) The Saviour may ask,—where have you been? What have you been doing? Have you endeavoured to the utmost of your ability to fulfil the commands I gave you—or have you sought your own gratification and your own ease, regardless of my commands.'"

Mr. Cary is now over 40 years of age. He is possessed of a constitution peculialy fitted for toil and exposure, and has felt the effects of the climate perhaps less than any other individual on the Cape. He has always shown that sort of inflexible integrity and correctness of deportment towards all with whom he may be concerned, which necessarily commands their respect; but he will probably never be able to divest himself of a kind of suspicious reserve, towards white people—especially his superiors which universally attaches itself to those reared in slavery,

The interests of the colony and the cause of his countaymen, both in Africa and this country, lie near his heart. For them, he is willing to toil and to make almost any sacrifice; and he has frequently declared, that no possession or honour in this country, could induce him to return.

ENGLISH ESTABLISHMENT AT PORT NATAL

As it is now contemplated to form an establishment on the African coast on a more extended plan than that of Messurado, or more properly, if this can be done, to enlarge that settlement, it may be necessary to state some facts in regard to what has already been done. It appears from a London paper, that Lieutenant Farewell, of the English Navy, and a small party have formed an establishment at the third point Natal, commonly called Port Natal, which he has obtained by grant from the King of the eastern coast of Africa, comprehending both the harbour and the surrounding territory. This he has fortified by two kraals on a rising ground with the assistance of fifty Africans. He has completed around this little settlement a wall of manure, earth, and clay, trenched without, on which four cannon have been mounted. The country around Port Natal is described as beautiful without the necessity of any artificial aid to assist nature—nay, the eastern coast of Africa is almost paradisaical—the foliage rich and green, grass thick, high and rich, interspersed with picturesque woods abounding with game; climate salubrious; not even one of Lieutenant Farewell's party was ever sick; and from the trial and appearance of the soil, it proves admirably adapted for the reception of all the vegetable productions of every part of the inhabitable globe.

Lieutenant Farewell is, besides fortifying himself in his newly acquired territory, engaged in the ivory trade, in which he seems to have been very successful. Another enterprising young man by the name of Flinn, is forming another establishment about thirty miles from Point Natal, who has adopted the manners of the natives, smearing his body with oil, and is likewise engaged in the collection of ivory. The natives who inhabit the surrounding country, construct houses of bamboo and palm leaves, and the floors they cover with mats.

There is a hutted city about two days' walk from Lieutenant Farewell's establishment, containing about thirteen thousand active young men in a state of nudity—their instrument of offence is a simple spear, and of defence a shield: their houses are made in the shape of behives, composed of manure, clay, and earth, which hardens by exposure to the solar rays.

The people are governed by a king, who in his royal humanity, allows of a plurality of wives in no case but his own; and to check the evils of an overgrown population, does not hesitate to put the new born infants to death as soon as it may subserve his own royal will and pleasure.

So extraordinary was the appearance of that noble animal, the horse, to Chaca, and his tribe, that when Lieutenant Farewell first arrived among them, and Chaca saw the horse gallop, mounted, he offered, and actually gave Lieutenant Farewell six live bullocks to gallop him again. He holds the animal in the greatest terror and fear, nor could he be reconciled to approach it. He has an abundance of bullocks, and to prevent their destruction, from the intrusion of the numerous quadrupeds, they are kraaled every night."—*Saturday Herald.*

From the New York Observer.

UNITED DOMESTIC MISSIONS.

Extracts from Correspondence.

FRANKLIN COUNTY.—The following exposition of the want of assistance in Franklin co. N. Y. is from a clergyman at Malone. More than fifteen years ago he took the pastoral charge of the church in that place, under circumstances peculiarly discouraging in a temporal point of view; but with the hope of doing good, he was encouraged to persevere.

Since my settlement, my labours have been uncommonly arduous, having submitted to all the inconveniences of a new country, travelled every year more than two hundred miles to attend Presbytery or other ministerial meetings, and through a wilderness where the roads were intricate, and sometimes pronounced impassable. I have preached funeral discourses and lectures, in every part of the country, for most of which I received no temporal remuneration —have never had a neighbouring ordained clergyman to afford me assistance by way of exchange or advice, until within two years, and the one to whom I now allude is not settled. When ordained over this people, the inhabitants were few and poor, and the subsequent war, made them poorer. They could not do for me as they wished and as my necessities demanded. They gave me no parsonage, and fixed my salary at $400 annually, the greatest part of which was paid in produce at a price far above that of your city. In addition to all this, I have had for many years, an uncommon share of domestic afflictions. Often have I been tempted to desert my post, [having had offers of a flattering kind) but the solicitations and spiritual necessities of an affectionate people, together with a sense of duty have retained me. I have barely had a subsistence. I am literally poor and embarrassed.

My people are friendly, and to an indvidual, wish me to continue their minister; but they are unable to give me the necessary relief. The church and society have recently made extraordinary efforts to build a house of worship, and such has been their anxiety in this matter that it has carried them beyond their ability in their subscriptions.

This country is very needy, and although at a remote part of the state, ought not to be overlooked. The people here have immortal souls, and are destined to the same bar of judgment with all other men. The infant churches and the two Presbyterian clergymen in this region, have wants and trials which we desire might not be forgotten. It is sometimes as necessary to strengthen a weak and afflicted church and people, as to create new churches and send the gospel to those who never heard it.—The minister who resides in Constable, seven miles from this, preaches to the people of that place and Chateauga alternately and does not receive more than $250 annually for his labours, which are abundant and overwhelming; and this pittance, which barely keeps him from freezing and starving, is paid by subscribers who give very liberally in proportion to their means.—this brother told me the other day, that unless relief should come from some quarter he must leave this part of the country, which would leave me without a neighbouring minister nearer than 23 miles, one way and fifty the other. Indeed Sir, we know not what to do.

PRESBYTERY OF BATH, STEUBEN, CO.

The Presbytery of Bath, N. Y. have addressed the following letter, dated Prattsburgh, Sept. 2d. to the Board of Directors of the U. D. M. S., stating the destitute situation of many churches in their connexion, and soliciting aid for the supply of their necessities.

"This Presbytery has under its care 21 churches. Ten of these are entirely destitute of the Gospel by Presbyterian ministers, except an occasional Sabbath by a neighbouring minister or travelling missionary. They are all of them, under present circumstances, unable to support the ministry among them, without foreign assistance. We know that the calls upon your fund are numerous and pressing. We think, however, that no part of the state of New-York more imperiously demands assistance, than the region embraced by the Presbytery of Bath. We particularly solicit your assistance in behalf of the congregation of Cohocton, Rev. Statham Clary has been labouring in that congregation for nearly two years. He is in our estimation, an eminently pious, faithful, and prudent minister; and his labours have been blessed to the conversion of souls, and the increase of the church. The church at the commencement of his labours with them was at the lowest state of depression. Under his ministry, there has been a small addition to the number of its members at almost every season of the Lord's Supper. It now consists of about fifty members. They have no appropriate house of public worship. Mr. Clary's support has been almost wholly supplied by eight or ten individuals, who are not themselves in very eligible circumstances, and must shrink from the burthen unless assisted. Our hope is, that could they be assisted by a grant of one hundred dollars annually, for two or three years, they would acquire that strength which would enable them to support the ministry without further aid. The town of Cohocton is large and populous, probably not less than two thousand inhabitants. The difficulty of supporting the minister arises wholly from the want of disposition in the body of the people. Indifference to all religion, characterizes a numerous class. Sectarian principles have an extensive influence. These are the circumstances which render your assistance necessary."

VARIETY.

The following spirited fragments are from the Christian Spectator for October.

THE WAVERLY NOVELS.

People may say what they please, the reading of novels is generally a waste of time; and it is well if time is all we lose. From this censure, I do not except even the renowned Waverly novels. They have had their full share of praise. The great unknown may as well keep himself unknown; should he reveal himself:—

Scindit se nubes, et in æthera purgat apertum,

posterity will never know him. His chief merit seems to be, the manner in which he opens his story upon you; he stimulates and satisfies curiosity. Hence his books exhaust their powers at the first reading. He describes robber's dens, snow-storms, gypsies, and thieves wonderfully well. But he has no nice perception of character; he discriminates men only by superficial manners; he traces nothing to the original structure of the heart; not a spark of Shakspears' fire ever touches his breast. When he does his best, he is terrible, rather than sublime; he is distressing rather than pathetic His great fault, however, is, he writes only to please—to instruct by pleasing, seems to be out of his power, or far from his tho'ts. His best work, beyond all comparison, is the Heart of Mid Lothian. Jenny Deans is an instructive character.

RICHARDSON.

If we must have novels, Richardson's are after all the best. An authors' merit is to be estimated by the difficulties overcome. The generality of readers have a notion that to imitate nature you must spice your book well with deformity and vice. Picture a dung hill, and you will be allowed to have imitated nature; but picture a palace ever so well, and they will call it a fancy piece. It must be confessed, it is far more difficult to transcribe the beautiful parts of the human character, and give interest to the transcription, than it is to paint when you give your pencil a wider range. Man has more prominent points in vice than in virtue. In this respect Richardson had a far more difficult task than Fielding. Fielding! his books are fit only for brothels. To say that Richardson had more morality, is trite; he had more genius. After all, the best use you can make of novels, is, to let them alone.

RECANTATION.

Yet there is nothing in the nature of this mode of instruction which makes it pernicious. Fiction may lend her colours to adorn and enforce truth. Our Saviour told parables even when preaching. I wish that flowers of every hue might bloom and breathe around the altars of virtue.

CONSOLATION.

I know not a finer satire upon all the modes of consolation not derived from the gospel, such as those used by Epictetus and Seneca, than the following story. A philosopher tells you in your anguish and sorrow that you must submit to the order of things. Now hear the wisdom of a rustic philosopher.

A countryman had mounted a high tree, and falling down, had broken his ribs and his leg in a most shocking manner. As he lay groaning, his neighbour came up, and fixing his eye very sagely upon him, said, 'Friend, you might have avoided all this, if you had only followed my maxim." "And what the plague is your maxim?" "It is this, never to come down from a place, faster than I go up."

How charming is divine philosophy.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt, is elicited from the darkest storm.

Religious Intelligence.

SENECA MISSION.

The following interesting letter from the Superintendent of the Seneca mission, has just come to hand.

Seneca Mission, near Buffalo, October, 1825.

To the Editor of the Western Recorder.

DEAR SIR,—Knowing the interest which you feel in every endeavour to promote the cause of missions, and establish the claims of the religion of the Bible in the heathen world; I take the liberty of informing you respecting the recent dispensations of divine Providence, towards this mission.

It is already pretty generally known throughout the community, that there is a Mission Family located among the Indians in the neighbourhood of Buffalo, called the Seneca mission. It is also well known that this mission as well as others of a similar kind, in different parts of the country, has had to contend with difficulties and embarrassments and for nearly the same reasons; and that quite recently, the mission family located here for the benevolent purpose of instructing the natives in the religion of the Bible, and the arts of civilized man, had been compelled under sanction of law, to abandon the station for a season.

This event, so apparently disastrous, has turned out we fully believe to the furtherance of the gospel among these poor Indians. God in his wonder-working providence, has again caused the wrath of man to praise him" "Why did the heathen rage, and the people imagine a vain thing?—The kings of the earth set themselves, and the rulers took counsel together against the Lord and against his annointed, saying, let us break their bonds in sunder, and cast away their cords from us."

The law, under colour of which the mission was disturbed, is repealed; and we are reinstated, under circumstances, which lead us to believe that the mission is more permanently established than at any time previous. On the reorganization of the family, we find the school, which at the rupture consisted of about 30 children, has been augmented to 43—we find that the chiefs and parents are fully alive to the objects of the mission—we find them disposed to accoed with cheerfulness to all our measures intended for the instruction of themselves and children. In addition to this the parents, at a single suggestion of the missionary, have contributed very considerably of their substance, for the support of the school. Produce of almost every kind, and excellent quality, have been brought gratuitously to our hands, and will be turned to good account. The Sabbath of the Lord, is generally and we believe strictly observed by that portion of the tribe, usually styled the "Christian party;" our worshipping assembly, now considerably increased, exhibits to the passing stranger the appearance of solemnity, order, cleanliness and respect for the religion of Christ. The countenances and manners of some, indicate a seriousness of mind, which to us is very gratifying; while the prayers and tears of others in connexion with our infant mission church, lead us to indulge the hope of charity, that they have been taught of God; on the whole, we are disposed to think, that the "Lord has done much for us, whereof we are glad." Yours,

T. S. HARRIS.

FATHERLESS AND WIDOWS SOCIETY OF BOSTON.

At the ninth anniversary of this important institution which took place at the Park-street church a few evenings ago, the house was crowded to overflowing even before the time appointed for the services; and not less than three thousand persons are supposed to have been present. The exercises were conducted in the most interesting manner, and the sermon so far as we may judge by specimens which are given in the Recorder & Telegraph, appears to have been excellent. The sum of $256 32 cents and three gold rings were contributed on the occasion. The following further details, are copied from the Recorder & Telegraph.

The Fatherless and Widows' Society embraces about 500 members, whose annual subscriptions are various, from 25 cents to $5 each. Its total receipts, during the year preceding the anniversary meeting, amounted to $513 91. Of this sum, $489 87 have been expended by the Trustees at various times, in relieving the wants of more than one hundred widows with their children, most of them in very destitute, and distressing circumstances. In all these cases, a knowledge of their condition has been acquired by means of personal visitation on the part of the Trustees.

"I called" says one of the trustees in her report, "one cold winter's morning on an aged widow, whose subsistance had chiefly been on the charities of individuals and the small sums bestowed by this Society, being unable to do any thing for her own support. On asking her what she most needed, she replied, "A little wood if you please; as we are burning our last stick, and we have no means of obtaining more." After telling her I would procure her some, she observed to her daughter, who had been weeping at the prospect of their destitute situation, "Did not I tell you our Heavenly Father would provide some way to relieve our wants wants? He has never left me to suffer for the necessaries of life, and I believe he never will." But, said I, what will you do for food? as my means will only allow me to furnish you a little fuel, "God Almighty," said she, "who put it into your heart to visit me in this time of necessity, will send some friend to supply my other wants." She left her wishing many blessings on the Society.

Another widow who had three small children to support, and by hard labour had much impaired her health called on a trustee to receive her monthly allowance from the Society. On being told the funds were nearly exhausted and she could receive but a small pittance this month: "Well," said she, "if it be but a trifle, it will be a great relief to me, as to-morrow is the Sabbath and I have not a piece of bread, nor a morsel of any thing to give my children to eat. What little I have earned, I was obliged to pay away for rent." She took, said the Trustee, what few necessaries I had to bestow, and said, "Now I shall return with a light heart." Thus, in many cases, "was the widow's heart made to sing for joy."

Another Trustee says, "I visited an aged widow, whose abode and scanty meal, which she was about to partake of, when I entered her humble dwelling, bespoke poverty: yet a smile was upon her countenance and she spoke of the goodness of God in supplying her temporal wants. Her gratitude for what was bestowed by this Society I could wish many of you had witnessed. She then spoke of the goodness of God to her soul and the comforts she enjoyed in her lonely situation—adding, that with the Bible in her hands, she thought she could be happy under any circumstances in which God should see fit to place her. O my friends, I ask you to consider the happy case of this poor widow! she was rich in faith; and appeared in readiness to depart and be with Christ. I could not but exclaim, as I passed from her door, "Contented poverty."

A widow who had been long afflicted with sickness spoke of her sufferings, (which had at times been severe,) with calmness and resignation, saying, "It is right because God hath done it. Others suffer more than I do; and surely I ought not to complain. I am surrounded with many mercies."—This was an interesting case, as the person in early life, was in the enjoyment of all the comforts and many of the elegancies of life: now, not only deprived of them, but her strength fast wasting away & she apparently near her final home.

Another Trustee says, "One aged and decriped, but industrious widow, who had the misfortune to be run over in the street, and so much injured as to cause her death, was a very interesting object of the Society's charity. Before the accident, although very old and lame, she and her daughter, by their industry, were able to gain a support without asking aid of others. During her sickness, she was visited by the officers of this Society, and received such assistance as rendered her last hours comparatively comfortable. She expressed much gratitude for their kindness to her, and to the last implored the blessing of heaven for their prosperity. She bore her sufferings with true Christian piety, and resignation to the will of God.

How evident is it from the perusal of such details as the preceding, that the donors in such an institution are richly repaid in beholding the result of their efforts! so true is the maxim, that "it is more blessed to give than to receive." It appears to us, that the influence which every society of this nature is calculated to exert on its own members might alone form a sufficient inducement, for instituting and supporting one in every city and populous village throughout the country

The Synod of New-York—In addition to the particulars we recently gave respecting the meeting of this Synod, and the low state of religion within its bounds, the Observer furnishes the following.

The Synod, during their session, passed a resolution recommending to the churches under their care, to take up a collection in aid of the United Domestic Missionary Society.

They likewise recommended to the churches to observe the day appointed by the governor of the state, for thanksgiving, "mingling humiliation with their prayers, especially in view of the low state of religion within their bounds, and of the wide prevalence of the sin of Sabbath-breaking."

Measures were also taken by Synod, to complete their proportion of the sum which remains to be raised for the Professorship, to be established by the Synods of New-York and New-Jersey in the Theological Seminary of Princeton.

MISSION TO AFRICA.

Extract of a letter from Lott Carey,* Baptist Missionary in Liberia, to William Crane Esq. of Richmond Virginia.

Monrovia, Aug. 16th, 1825.

Dear Brother—I have just time to let you know that I am well, by the Cyane, as she leaves here this evening. I wrote to you by the Fidelity. Our Sunday school and Missionary school both go on and prosper, although our number is not as great as it has been.

I have made a visit up to Grand Cape Mount; and while I was there I lost no time in endeavouring to determine what was the prospect of getting a school on the way among them. They are very desirous that I shall establish a school up there. I think, if the Board will support a schools one year, that after that time it may be conducted with very little expense; and all I am waiting for is books, and the opinion of the board on the subject. Please lose no time in geting books sent on for this object, for that is the largest field for labour on this part of the Coast. Any man whose heart is set fully on the work, may find a rich field there. There is a young man here that promises well. Him I expect to send up after I get it established.

Our little church has been wonderfully blessed of late. I baptised two yesterday: one the Sunday before; and three the Sunday before that.

If the Board of Missions ever intend to send a missionary to Africa, now is the time, and Grand Cape Mount is the place. I have the King's letter; and he has my promise for a teacher. He knows that I look to you to enable me to perform it.

*Lott Cary is the man of colour, whose life is briefly noticed in our columns to day.

SIERRA LEONE.

The Church Missionary Society has been called to mourn the death of several of its missionaries. A letter from Mr. Davey, dated 5th May, published in the London New Baptist Magazine for September, describes Regent town to be in a lamentable condition. There was no permanent European teachers in the place—three of the missiouaries having been removed in a very short time.

REVIVALS.

The following communication, from the peculiar spirit which it breathes, may not improperly be located under the head of Revivals.

For the Western Recorder.

INTERESTING FACT.

Sometime during the last fall and winter, Mrs. ———, who lives in W——, N. Y. was awakened to a deep sense of her danger, while unreconciled to God, and powerfully convicted of sin, by the energies of the Holy Spirit. She had always been a constant attendant upon public worship, respectful in her treatment of religion, and of religious persons, and strictly moral in her daily conduct. But her mind, as well as that of her husband, was wholly engrossed with the cares of this world: & they prospered in their endeavours to gain property, while they continued unmindful of the Author of all their mercies.

After her awakening, her convictions and distress of mind, continued to increase, till they issued in a hope, that she had passed from death unto life. She then, at a suitable time, offered herself to the church, and was received into their communion.

Her husband was a man who was beloved by his companions, and being of a lively, social turn of mind, his company was much sought by those, who delighted in the merry jest, or the amusing tale. He was not an open opposer to religion; on the contrary, he was usually found in his place in the sanctuary, and treated serious things with much outward attention. Like thousands of others in a gospel land, he was thoughtless and careless, respecting his best interests, yet, perhaps, thought and meant to die the death of the righteous. During the whole time his wife was under conviction, he manifested no concern, and no opposition. But the day on which she united herself with the church he was observed to have absented himself from the sanctuary. A neighbour who called and invited him to attend, was answered in such a manner as shewed that the evil of his heart had begun to work. And in truth it had. As a family they had lived harmoniously till now. A division had taken place. Their feelings, their motives, their pursuits, and their interests were different. He felt that his companion had left him, and that he must now tread the paths of sin alone. His selfish heart was grieved, and its bitterness was manifested by unkindness and reproaches. To human appearance, their domestic happiness had fled forever.

Mrs. ———, betook herself to the throne of Grace, and spread her trials before her covenant God. Her prayer was heard, and the heart of her companion was deeply smitten, yet in a way, and by means, totally unexpected.

Coming in from his labour, on the afternoon of Monday, he began to reproach his wife for the transactions of the preceding day, and expressed his deep regret, that she should forsake his society for that of Christians;—reminded her of the happy days they had seen; and lamented their present difference of feeling and interest.

Looking him full in the face, the tear of affection and pious concern stealing from her eyes, Mrs ——— thus addressed him: "Do you wish me to return to the same situation in which I was before I found peace in Christ? Do you desire me to be a guilty, unpardoned sinner, exposed to the wrath of a holy God? Are you willing that I should be destitute of holiness, filled with sin, and devoid of that peace which I now possess? Do you imagine that *I* shall be less affectionate, or less useful to you, because I am a Christian? Permit me to enjoy my religion in peace, and I promise never to disturb you by remonstrances, in any course you may see proper to pursue." Conviction seized upon his heart. Filled with distress, he hastily left the room, and sought a place where to weep. Conscience was now awake, reproaching him for his sin, and threatening the wrath of God. With tears of penitence he sought his injured companion, confessed the wrong he had done her, and intreated her prayers. With her, this was a time of intense anxiety, and agonizing supplication. She felt that in all probability this was the crisis of his soul, and the decision of his eternal character. Her prayers were heard. God said to the troubled mind of Mr. ———, "Peace, be still!" A new world opened to his view. Christ became the joy and support of his soul, and the gospel plan of salvation his only hope. In just eight days from the time of his first impression, he found that 'the peace of God passeth all understanding.' He united with the visible church, and is now an active, zealous and devoted Christian. The domestic altar is reared in his family, and that affection which formerly subsisted between him and his companion, has received a tie, which shall never be dissolved: while they both look, with humble hope, to an eternal union beyond the grave.

VERITAS.

REVIVALS IN GEORGIA.

Extract of a letter from the Rev. Wilson Conner, to the Agent of the General Convention, dated Montgomery county, September 20:

DEAR BROTHER.—

I now feel to bless the name of our merciful God, for the great things he is doing in this place. Here I have laboured for about twenty years, without any appearance of success: but, about the middle of July, it pleased God to add his special blessing to my ministry. The third Sabbath in August I baptized five of my neighbours; the fourth Sabbath I baptized six; and last Sabbath I baptized seven; making 18 in the whole. One other has since been received, and will be baptized next Sabbath, and I hope one will not be all. The work is powerful, and the excitement seems general. Among the persons baptized, is one son-in-law and three daughters. O that I could praise the Lord for his wonderful works to the children of men!

Yesterday, brother Hand and myself constituted a church here of 34 members, and ordained their deacons. The wilderness and the solitary place really is gladdened, and the desert seems to rejoice and blossom as the rose. "O, when shall the glad tidings spread, the spacious earth around!"

My dear brother, my health is not good. I feel that I am hastening to the land of silence—that place appointed for all living. But, if I can only finish my course with joy, and the ministry, I have received of the Lord Jesus, with faithfulness, all will ultimately be well. I look forward to that day, when all the family of our Heavenly Father will set down together in the kingdom of God, and go no more out. There, my dear brother, may we meet, for our Saviour's sake.

WATCHMAN! WHAT OF THE NIGHT?

From all we can learn of the state of religion in New England at the present time, we are led to think it a season of more than usual declension. A gentleman who has recently travelled from Litchfield, Conn. through Berkshire County to Canada line, visiting numerous places in the vicinity of his regular course informs us that in all this distance, he found but two or three towns which were blessed with a revival of religion, These are in the western part of Vermont. There are likewise revivals in Litchfield and Suffield Ct.

The late report of the Lincoln (Me.) Conference of churches, thirteen in number, speaks of religion within their bounds, as "lamentably low;" and from the report of the York Conference, embracing sixteen churches, it appears that while 44 persons have been removed the past year by death or other causes, only 28 have been added—leaving the present number 806.

In Massachusetts there are encouraging facts relative to the progress of religion in Salem, Granby, Blandford, a part of Plainfield and Hawley, Wendell, Belchertown, Monson, and a few other towns. There have recently been considerable additions to the churches in South Hadley, Abington, Easton, Braintree, Chester, South Andover, and some other places. Yet, when it is considered how few are the Societies thus favoured, compared with the whole number in the state, there is surely abundant cause of humiliation. It ought not to satisfy the friends of Christ among us, that the various schemes of benevolence are honourably encouraged—that meetings for religious worship are not forsaken—and that flagrant vices are in a good measure kept at bay, for unless the Holy Spirit from on high, operates upon the hearts of men by his renewing and saving influences, even these healthful appearances must finally vanish. In view of this alarming apprehension, and in view of what our Lord has done for the redemption of lost mankind, should not Christians in every place put forth more frequently and fervently, the petition of Habakkuk, "O Lord, revive thy work."

Recorder & Telegraph.

WESTERN RECORDER.

UTICA, TUESDAY, NOVEMBER 8, 1825.

Cause of Africans.—The Editor of the Genius of Universal Emancipation, has received a letter from a gentleman in Virginia, stating that he has between forty and fifty slaves whom he is determined to emancipate as soon as funds can be raised to transport them to Hayti. If he were rich like Mr. Mings, he would raise the funds himself. The editor mentions having received other letters of a similar nature; and he thinks that if funds could be raised, some hundreds would be thus emancipated in less than one month.

By a note from Mr. Sessions Agent of the Colonization Society, published in the Recorder & Telegraph, it appears that, on condition types and a printer can be procured, a gentlemen of Boston holds himself in readiness to give the American Colonization Society a printing press for Liberia.

Such circumstances ss these, show indisputably, that the cause of our coloured population is gaining ground: but there is another circumstance worthy of notice which is of a different character. An anonymous appeal has lately been made to the Hon. B. Washington, President of the Colonization Society, in behalf of the interests of the *slave-holding* population. The writer insists that the friends of Colonization have so far departed from their original plan, as at the present time, to aim at nothing less than *universal* emancipation: and that from the operation of some strong *moral principle*, to be *created* for the purpose!—just as if morals could have no other foundation than popular sentiment or personal convenience. The appeal will prove abortive; and though opposition is kindling against the cause, it will probably only serve to stimulate the benevolent to greater exertions and sacrifices.

AMERICAN SEAMEN'S FRIEND SOCIETY.

A large and respectable meeting of the citizens of New-York was held on the 25th ult. "for the purpose of taking into consideration the propriety of adopting measures preparatory to the formation of an *American Seamen's Friend Society.*" Hon. Smith Thompson was called to the chair, and John B. Head was chosen secretary. The object of the meeting was explained.—Several letters in favour of the contemplated institution were read, that had been received from various seaport towns in the Union. Resolutions were passed in favour of establishing a Society of this nature, to be located at New-York; and calling on the Christian public for their general co-operation; and a committee consisting of the following persons, were chosen to carry into effect the objects of the meeting:

Hon. Smith Thompson, Col. Richard Varick, Rev. J. Truair, Capt. Samuel Candler, Capt. R. Brumley, Capt. Silas Holmes, and Theodore Dwight, William W. Woolsey, Rensselaer Havens, Francis Hall, Najah Taylor, D. W. C. Oliphant, R. M. Blatchford, John B. Yates, George Douglass, Jeremiah Taylor, John R. Hurd, and Anson G. Phelps, Esquires, be a committee.

It is understood that this committee, of which Judge Thompson is chairman, will enter without delay, on the discharge of the duties that devolve upon them.

Hartford Female Benevolent Society.—A meeting of this society took place on the 23d ult, when a sermon was preached, and a collection taken up amounting to $102,15. The patrons of the society live exclusively in the town of Hartford; and they have for their object "the children of parents who, will not or cannot, lead them in a right walk through life." "The society," says the Mirror, "was incorporated in 1813—since that time, 36 children have been adopted at suitable ages; 23 of them have been bound out in families—12 are at this time receiving support from the society; one has been removed by death."

Thanksgiving.—We mentioned a short time since, that New-Hampshire, New-York, and Connecticut, were to keep thanksgiving on the same day—the 24th inst. Massachusetts Vermont and Maine, may now be added to the number.

Coincidence in Sentiment.—It is always pleasant, after one has been labouring to bring an important subject before the public, to discover that others are engaged in the same work. The following sensible remarks are extracted from an editorial article in the Connecticut Observer:

"Associated crime can be met only by united effort. The Christian world have discovered that their strength lies in union—and have applied the discovery to practical exertion in converting the heathen world. But the same power can and must be applied to correct evils which exist at home.

"The Providence of God has given a wider range to Christian principle in this country than in any other on the face of the earth. Its friends have a voice in the choice of rulers—and all the influence which may be brought into action from this source, can be used in correcting evils which maintain their place only from a perverted public sentiment. In most countries, all that can be done, is to disseminate truth, and wait for its result; but here, we may lay the axe at the root of the tree, at once. If Christians believe that certain actions disqualify a man for holding the reins of government, they can express their feelings by their votes. No one considers it wrong for a freeman to withhold his vote from an individual whom he thinks unfit for office on account of political sentiments or private character; and the Christian freeman cannot be reproved for exercising the same right. For example—in a slave-holding State, none can complain if the friends of religion refuse to vote for an advocate of slavery—if worthy men can be found of their own sentiments. And can the friends of religion satisfy their consciences that they have done all in their power, to redeem their fellow-men from bondage, until they have tried the effect of their political influence? Take another example. Many hundred thousand Christian voters believe that duelling is murder; now can they satisfy their consciences that they have done all in their power to prevent it, so long as they sanction it, by elevating the duellist to office? * * *

millions of the human family. Let funds be collected and sent forth to cheer and animate them in their labours of love.

REV. S. W. BRACE, } Committee.
E. VERNON, }

CONSTITUTION
Of an Auxiliary Tract Society.

ARTICLE I. This Society shall be called "The AUXILIARY TRACT SOCIETY, OF ;" the object of which shall be to promote the interests of Evangelical Religion and sound morality in this vicinity, by the circulation of Religious Tracts: and to aid the Utica (Branch) Tract Society, and through it the American Tract Society, in extending its operations in destitute parts of the United States, and of other countries.

ART. II. Each subscriber of one cent a week, or fifty cents a year, shall become a member.

ART. III. Members of the Society shall be entitled to receive Tracts, at reduced prices, to the amount of one half of their subscriptions. One fourth part of the annual receipts of the Society, (deducting the necessary incidental expenses,) shall be transmitted to the Treasury of the Utica Society. The remainder of the funds shall be at the disposal of the Executive Committee of this Auxiliary, to be appropriated either in procuring Tracts to be distributed among the members of the Society, or gratuitously among the destitute; or in aid of the cause of Tracts in such other way as the Committee shall judge most useful.

ART. IV. The Society shall hold its annual meeting on the first Monday in , when a President, Secretary, and Treasurer, shall be chosen, who together shall constitute an Executive Committee to conduct the business of the Society.

ART. V. The Secretary shall record the proceedings of the Society and of the Executive Committee, conduct the correspondence, and prepare the Annual Report.

ART. VI. The Treasurer, who shall at every Quarterly Meeting of the Executive Committee report the state of the funds, shall be the Agent of the Society; and with such assistance as the Executive Committee may provide, shall, as far as practicable, give to all within the sphere of the Society's operations, an opportunity to become members; shall collect the subscriptions, and obtain and deliver the Tracts.

ART. VII. The Executive Committee shall meet for business quarterly, from the day of the Annual Meeting, & oftener, if needed. They shall take all practicable measures for increasing the efficiency, and extending the usefulness of the Society; and shall appoint such persons as they think proper, in the various districts where it is intended to operate, to be *Assistants of the Agent*, in obtaining and collecting subscriptions, and distributing Tracts. They shall encourage the circulation of the American Tract Magazine and Christian Almanac, the formation of other Auxiliaries in places adjacent; and shall communicate to the Utica Society a notice of the formation of this Society and of the Constitution adopted, a list of the officers annually elected, such instances of the usefuluess of Tracts as come to their knowledge, and all other intelligence which may be calculated to promote the cause of Tracts.

ART. VIII. All meetings of the Society and of the Executive Committee shall be opened by Prayer.

☞ On the plan of this Constitution, each subscriber of 25 cents a year, will receive annually 150 pages of Tracts; each subscriber of 50 cents, 300 pages; each subscriber of 80 cents may receive one volume of Tracts bound; each subscriber of one dollar may receive 600 pages, or one volume bound, and 120 pages unbound.

Should the one fourth part of the funds, referred to the disposal of the Committee of the Auxiliary, be returned to the members in Tracts, each subscriber of 25 cents will annually receive 225 pages of Tracts: each subscriber of 50 cents, 450 pages; and each subscriber of 54 cents may receive one volume bound.

All Communications should be addressed to E. VERNON, at the Depository, No. 66, Genesee-Street.

The following piece of pleasantry will be understood by those who are acquainted in this vicinity:

COMMUNICATION.

Petit Larceny in Utica.—Good old Deacon T——, of Whitesborough, as poor and pious as an apostle, was in Utica, ten days since, with a poor old hat on his head. Being in the house of a married lady of good feelings, she took an opportunity to put her husband's only hat, nearly new, in the place of the Deacon's. The Deacon was not aware of the circumstance. After leaving the house, he was observed to have a new hat, & was asked how he got it. He answered, he could not tell, unless he had stolen it. He was then informed by a person who had heard of the above lady's goodly trick upon him to whom he was indebted for the hat.

POLITICAL.

Gen. Jackson.—This distinguished individual has sent in his resignation to the Legislature of Tennessee, as Senator of the United States. One inducement to this measure as he tells the Legislature, is, that his name has just now been presented "to the free men of the United States for the first office known to the constitution." This it seems, has been done by that respectable body, so that the General is now a candidate for the next election, four years hence. In justice to this distinguished individual we ought to add, that his motives of resignation appear to be entirely those of delicacy.

Gov. Troup.—This redoubtable champion of words has been re-elected Governor of Georgia as it would appear from the latest dates, by a very small majority. His success over his opponent is something like a negative victory. He is doubtless mortified at the result; and will be less wrathful than formerly. But the poor Creeks—their term of oppression, it seems will be prolonged.

The President of the United States returned to the city of Washington on Wednesday the 26th ult. after an absence of several weeks.

The Canal Celebration.—On Wednesday last the completion of the Canal was celebrated in Albany. The ceremonies were conducted much as had been anticipated in the arrangements. An immense concourse of citizens and strangers attended; several speeches were made; two original odes were delivered; many spirited toasts were given; much powder was burnt; and several portions of the city were illuminated. On the following morning, at 10 o'clock, "all the steamboats; and the Canal boats, from Lake Erie, took their departure for New-York."

THE COMMISSIONER'S BOAT.

The manner in which the 'Seneca Chief' was fitted up by the committee does them credit: nor can we omit a more particular mention of two paintings which were executed here, and sent down on board. One was a view of Buffalo harbour, a section of Lake Erie, Buffalo Creek and its junction with the Canal, &c. the whole representing the scene exhibited at the moment of starting the Seneca Chief. The piece does credit to the artist. The other is purely a classic emblematical production of the pencil, and is, so far as our opinion will be taken, an excellent design for such an occasion. The piece, on the extreme left, exhibits a figure of Hercules in a sitting posture leaning upon his favourite club, and resting from the severe labour just completed. The centre shows a section of the Canal, with a lock, and in the foreground is a full length figure of DE WITT CLINTON, clad like a Roman, in the Toga and sandals, with head uncovered, and hair cut short. He is supposed to have just flung open the lock gate, and with the right hand extended, (the arm being bare) seems in the act of inviting Neptune, who appears upon the water, to pass through and take possession of the watery regions which the canal has attached to his dominions. The god of the sea is upon the right of the piece, and stands erect in his chariot of shell which is drawn by sea horses, holding his trident, and is in the act of recoiling with his body, as if confounded by the fact disclosed at the opening of the lock. Niads are sporting around the sea horses, in the water, who, as well as the horses themselves, seem hesitating, as if half afraid they were about to invade forbidden regions, not their own. The artist is Mr. Catlin, miniature potrait painter, now in this village; and we think the *design* alone, to say nothing of the execution, would do great credit to the taste of any individual.

Besides the paintings, the boat carried two elegant kegs, each with an eagle upon it, above and below which were the words "Water of Lake Erie." These were filled from the Lake, and on arrival at New-York will be emptied into the Ocean. We mentioned in the enumeration of boats, only those which started with the 'Seneca Chief,' but another, and perhaps the most novel of the whole, started about two hours later, and overtook the party we presume at Lockport. This was 'Noah's Ark,' literally stored with 'creeping things.' She is a small boat fitted for the occasion, and has on board a bear, two eagles, two fawns, with a variety of other animals and birds, together with several fish—not forgetting two Indian boys in the dress of their nation—*all products of the West.* This 'Ark' left in company with 'The Mars,' of Dunkirk, built and despatched as an oyster boat.

Wonderful.—A gentleman lately arrived at the city of New-York in *six days and ten hours from Detroit.*. This journey may be made in *five days and twelve hours*, and by regular lines of steam boats and stages. If any man had suggested the possibility of this, twenty years ago, he would have been regarded as a candidate for some hospital for the insane.—*Niles Register.*

The story of the Brandywine's springing a leak, is now contradicted on the authority of the following letter from Captain Morris.

Frigate Brandywine, Sept. 25, 2825, Lat. 47°, Lon. 27°.

I avail myself of an opportunity by a vessel bound to Philadelphia, to inform you that we have progressed thus far without any accident, and that the General and the officers and crew, generally, are in good health. We have generally been favoured with fair winds, but as they were strong, acompanied with a heavy sea, and the ship very deep, we have had a rather wet and uncomfortable passage, though the General has suffered much less from sea sickness than he anticipated. The ship appears to sail well, but we have not had sufficient opportunity to ascertain her various good qualities.

General Lafayette.—It seems from the late English papers, that the Ministers of France, were in some perplexity as to the manner in which the General should be received on his landing in that country.

"The moment our ministers heard the General was coming in the frigate Brandywine, they despatched orders to the authorities at Havre, to prevent any kind of meeting, and every mark of honour which might be attempted to be bestowed on him. On the other hand the most respectable of the merchants and other inhabitants, have resolved to express their esteem for his character by every means in their power. The military commaudent is a violent royalist, but the mayor is a good-natured moderate man, who wishes to avoid every sort of tyrannical measures. The American frigate is another subject of embarrassment. It is usual when a frigate enters the port, for her to salute the batteries with 15 guns, but this salute must be returned by an equal number. Now our government are afraid that if they reply to the American salute, the people will think they are expending powder in honour of Lafayette, but if they do not agree to return, they will be obliged to let the frigate enter without saluting, for they well know that an American captain will not burn a match without an assurance of reciprocity,"—*Letter from France.*

Great Fire in New Brunswick.—A most destructive fire has recently taken place at New-Brunswick, as appears from the following items.

The number of buildings consumed in Fredericton was 92; and that several houses and neat cattle were burnt—The fires ravaged over a space of a hundred miles in length and forty in breadth.—The towns of Newcastle and Douglass, were destroyed, and both sides of the main river had suffered. In Chatham there were supposed to be not less than 400 houseless beings, and not less than 600 in Nelson. In the whole it is stated that at least 1500 persons are in want of shelter and clothing. At Miramichi, from the Court House downward for forty miles the settlements had been entirely consumed, including the extensive stores of the principal merchants, three vessels loading in the river and one upon the stocks.

Besides the loss of property we regret to add, that the account states that many families perished, some by resorting to the waters to escape the flames. The wild beasts from the woods were seen dead on the shore and thousands of fish floating about.

In a postscript to the *slip*, it is added, "we have the most distressing accounts from the river Orombuctoo, to St. John's river, below Fredericton—almost every thing destroyed for the distance of eight miles, and many lives lost."

War in India.—Intelligence has been received in England, of the capture of Arracan, the chief town of the province of that name, in the Burmese Empire, and that Denobew had fallen into the hands of the British forces without opposition. The struggle on the part of the Burmese appears to be much less vigorous, than formerly made by Tippos Sultan in defence of his dominions. There is very little doubt it will terminate, first or last in the conquest of the natives, and probably the annexation of the Empire to the British dominions.—*Dai. Adv.*

PLAN FOR THE SUPPRESSION OF DUELLING.

The following plan for the suppression of duelling, appears in a late number of the Georgia Missionary. If the plan could be once undertaken, there is no doubt but it would prove sufficiently operative.

"Let there be a National Society for this purpose formed and located at Washington City. In it let there be a record kept, styled the ROLL OF INFAMY, in which is to be entered the name of every individual who shall after the organization of the Society, be directly or indirectly engaged in a Duel. Let this Roll be published at least once a year, and while Congress is sitting, in all the Newspapers of the Union, if practicable. Let there be subordinate Societies in every county of each State, having similar rolls. Of those subordinate Societies, let every voter opposed to duelling, become a member. On entering his name let him engage never to vote for any person thus registered, for any office of trust, honour, or emolument—never to employ him as a professional character, an agent, or tradesman—never to have any mercantile or other dealings with him, when it can be avoided;—in fine, to shun him as you would any other notoriously infamous person, such as an assassin, a thief, or a liar—except so far as not to withhold from him the assistance which humanity might demand, and those efforts to convert him which Christianity would dictate. Let it be the bounden duty of every member to report to the Society the names of all persons within his knowledge who shall be engaged in sending, carrying or receiving a challenge—and if they fight, let the Society use every lawful method to bring them to punishment."

Mr. Carter, while on a visit to Rodger's Knife Manufactory, in Sheffield, England, mentions having seen a knife with eighteen hundred and twenty-one blades!—the number corresponding with the year in which it was manufactured. Rogers employs 300 men in his establishment. The departments of the workmen are distinct. One man makes blades, another springs, a third rivits, and so on to the end of the chapter.

The cannon which were planted upon the Canal between Buffalo and Rochester, are the same that were used by Commodore Perry on the 11th of September, 1814.

CAPITOL OF THE UNITED STATES.

This immense pile covers an extent of one and a half acres and 1816 feet. Its length of front is 350 feet; the depth of its wings, 120 feet; the projection of the centre, including steps, 65 feet; west projection 83 feet, making the whole depth of the centre 268 feet. The greatest length of the representatives' room in the south wing is 65 feet; its greatest height 60 feet; greatest length of the senate chamber, in the north wing 64 feet; greatest height 42 feet. The great rotunda, whose top is the dome, is 96 feet high; the library room is 92 by 34 feet and 36 feet high. In the capitol likewise are a variety of rooms for committees and officers connected with the two branches of the national legislature; on the lower floor is a large room, where the supreme court of the United States holds its session. The splendor of this building, when it shall be completed, cannot be described to the eye of the imagination: Its massy walls; its immense columns of solid stone and variegated marble; its winding granite stairs, so constructed as apparently to rest in air on nothing but themselves: its labyrinth of splendid apartments, in which the stranger may easily lose himself without a conductor; all these must be seen, to present to the mind an adequate idea of this monument of republican liberality in encouraging the arts. The grounds of the capitol are enclosed within an iron railing, and embrace more than twenty acres. Now, that the work on the capitol is not completed, these grounds present the uncouth appearance of temporary sheds and buildings in the rough state and the rubish of stones and other materials for building. When the yard shall be reduced to its proper level, its avenues graduated, and its shrubbery growing, this will be one of the most delightful promenades of any country.—*Niles' Register.*

Disasters of the Lakes.—Several nights since, the schr. John Q. Adams went ashore near the light house. She was got off, but in the severe gale of last Sunday, after parting a large chain cable, was again beached. The Steam Boat Pioneer, and schr. Phebe, are ashore at Grand River, and the schrs. Mercator, Neptune, Prudence, and William at Cleaveland. We regret to learn that the Pioneer is much injured. In the snow storm of Monday night, the 17th, the schr. Gen. Huntington, went a shore near Erie, Pa. and part of a cargo of ashes lost. It is reported, says the Erie Gazette, that the Steam Brig Superior was ashore at Sandusky. The schr. Lady Maitland, is ashore at the River Credit, Lake Ontario, and bilged. *Buffalo Patriot, Oct. 25.*

Ohio.—On Tuesday the 27th ult. M. T. Williams, Esq. acting commissioner, attended at Cincinnati to let by contract 24 miles of the Miami canal, extending from the head of Mill Creek to the outskirts of Cincinnati. On this occasion, so great was the number of competitors, that the contracts were taken at a sum from $40,000 to $50,000 below the original estimates.

Accounts of the 20th August, from Cassel, in Germany, mention that numerous waggons, with men, women, and children, are daily passing through the neighbourhood, on their way to America, many of the waggons containing from 50 to 60 people.

A company has just been formed in Paris for the manufacture of ice.

Greece.—The prospects of the Greeks have again brightened.

It seems also that instead of placing their cause under the protection of the pope, they turned their attention towards the English nation. This project however must prove fruitless,

From the London Times Sept. 21.

The constitutional contains a copy of the act by which the Greek government offered to place the ark of liberty under the protection of England, and enters into a long discussion as to the probability or improbability of our accepting the sacred deposit. On that subject we have nothing to add to our former observations; we subjoin the document itself. Nothing was wanted to throw ridicule to the whole transaction but the protest of two foreigners, a Frenchman and an American to this free, unclaimed, and unacceptable deed of submission.

[The document is given at length, but we have no room for it. After stating eleven distinct considerations, it concludes with the two following articles:]

Art. 1. By virtue of the present act, it voluntarily places the sacred deposits of its liberty, its national independence, and its political existence, under the absolute defence of Great Britain.

"Art. 2. This fundamental act of the Greek nation shall be accompanied by an explanatory memorial, addressed in duplicate to the government of his Britanic Majesty."

A Belfast (Ireland) paper mentions a recent decision of an important suit, in which property to the probable amount of 140,000 pounds sterling was involved. A Mr. O'Hara, a protestant gentleman, had been married to a French lady by a Catholic clergyman. In consequence of this forbidden rite, it has been determined that neither the widow of Mr. O'Hara, nor her issue by him, have any claim to the O'Hara estate; and the sons of Mr. O'Hara have been deprived of their father's property, by a due course of law, because a Catholic priest solemnized the marriage of their parents.

Married,

At Robisonsville, on Sunday evening last, by the Rev. A. Tredway, Jeremiah Manchester to Miss Ann Chapman, all of this place.

DEATHS.

Died, at his residence in this village on Sunday evening last, ERASTUS CLARK, Esq. Counsellor at law, aged 57 years.

The deceased was one of the early settlers of this village, and has justly been ranked among its most respectable inhabitants. He has moved in many spheres of distinguished usefullness. His public and private virtues were too conspicuous, and are too well known to derive any advantage from the pen of biography; and we can only say that his death has formed a chasm in society, that will not soon be filled. As his life was exemplary, so his death was peaceful; and his numerous friends have the consolation of believing that their loss, however irreparable, is his infinite gain.

At a meeting of the members of the Bar of Oneida County, convened at the house of Mr. Shepard, in Utica, in consequence of the death of ERASTUS CLARK, ESQ. the Hon. Henry R. Storrs was chosen Chairman, and James Dean, Esq. appointed Secretary.

On motion of Wm. H. Maynard, Esq. it was resolved unanimously, as follows:

Resolved, That we deplore the loss which the Bar and the community have sustained, in the recent death of ERASTUS CLARK, Esq. whose talents had elevated, and whose virtues had adorned him.

Resolved, That we sincerely and deeply sympathize with his afflicted family, under this great and severe bereavement; and as an evidence of our grief, and a testimonial of our respect for the character of the deceased, we will attend his funeral in a body; and wear the usual badge of mourning for 30 days.

Resolved, That the proceedings of the meeting be signed by the Chairman and Secretary, and published in the papers of this village.

HENRY R. STORRS, *Chairman.*
JAMES DEAN, *Secretary.*

At Springfeld, Mass. on the 11th ult, while on a visit, Rev. *Elijah Waterman*, of Bridgeport Conn. aged 56. Mr. W was not in firm health when he left Bridgeport, but was able to preach in Springfield, at the morning service, of the Sabbath of the 2d ult.

At New Haven, Oswego co. on the 21st ult. Major Samuel Cherry, aged sixty-nine years. He was buried in Masonic order.

Major Cherry entered the American army at the commencement of the revolutionary war, and continued in it until his age and infirmities rendered it necessary for him to retire.

At New Orleans, Mrs. Susan H. Duralde, wife of Martin Duralde, Esq. and eldest daughter of the Hon. Henry Clay. Mrs. D. is the third daughter which Mr. Clay has lost within the last two years; one of 17, one of 12, and lastly the amiable subject of the present notice, aged 22 years.

LOST,

IN this village, a Russet POCKET BOOK, containing papers and a small amount of cash. By depositing it at the store of Merrell & Hastings, the finder will be reasonably rewarded.

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.
Utica, August 1, 1825. 57tf

CAMDEN ACADEMY.

PARENTS AND GUARDIANS, who are anxious for the literary and moral improvement of children and youth, are hereby informed that a School of this kind is now open in our Academy, under the immediate care of Miss F. A. SOUTHWORTH. Miss S. has been employed in this institution the Summer past, and has applied her talents as an instructress, to the entire approbation of those who have attended her Public Examinations, and witnessed the proficiency of her scholars. Her qualifications are well known, and need not our commendation. The regularity of her system produces the most perfect order; and her conciliating disposition secures the affectionate regard of every pupil.

The next Term will commence on Tuesday, the 15th of November. The branches of instruction will embrace all those that are usually taught in Schools of this kind.

Terms, from two to three dollars—Board from 3 to 10 shillings per week.

DAVID ELY,
Secretary of the Board of Trustees.
November, 2, 1825 5wp71.

POMPEY ACADEMY.

IN connexion with the Rev E. S. BARROWS, as superintendent of this Institution, Mr. HENRY HOWE, A. M. an experienced and very popular instructor, from New-England, is employed as principal Teacher. Testimonials that Mr. Howe's qualifications as an instructor, are of the first order, have been received from the Trustees of Castleton Academy, where he has been employed six years;—from Dr. Bates, President of Middlebury College, where he served as Tutor, two years;—and from several gentlemen of high literary character, among whom are the following: R. C. Mallory, of Vt. Prof. Eaton, of Troy, and Dr. Davis, President of Hamilton College.

The next term will commence on the 20th of this month. The Trustees are now procuring from New-York an excellent apparatus; and a course of Chemical and Philosophical Lectures will be delivered during the fall and winter.

Tuition in the highest branches, $4 00 pr qr.
Do. lower " 2 50 a 3 00
Board in respectable families in the village, 1 25
Do. do. in the vicinity, 1 00

AUG. WHEATON, } Prudential
ASA WELLS, } Committee.
DAN'L TIBBALS, }

Pompey, Oct. 3, 1825.

Wholesale.

J. C. HASTINGS & CO.
NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica
6 Pipes Swan & SchiedamGin
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES, and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.

G. W. GORTON.
Rome, August 23, 1825. 1tfp1w

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

or sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.
Utica, 20th Jan. 1825.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

WHOLESALE & RETAIL.

THOMSON & LYMAN,

NO. 34, GENESEE-STREET,

TWO Doors below the Post-Office, and opposite the Museum,—are now receiving

Elegant Merino SHAWLS—Thread & Bobbinett Laces & Edgings—Figured, Plain & shaded Levantines & Gros de Naples Silks—Sinchews, Sarsnetts & Florences—Canton camlets for ladies' coats—Black, Green, Olive, Claret, Snuff, Pearl, Blue, Crimson, Scarlet & Drab SILK VELVETS—Black, Blue, Brown & Ombra Plushes—Daisy & Frog Buttons—Pipings & Gimps—An elegant assortment of 1500 pieces Ribbons, among which are superb shaded, feather edged Garnitures, for trimming fall and winter Hats—9 to 20 inch Ostrich Plumes—Camlets—Scotch & Caroline Plaids—Baizes—Flannels—Black, Blue, Mix'd, Oxford do.—Olive & Claret Cloths & Kerseymeres—Lion Skins—Bombazetts, Bombazines, & Rattinetts—250 pieces Calicoes, some splendid Rainbow patterns—Kerseymere & Angola Shawls—900 dozen shell & horn, front & back COMBS—Green Table spreads with borders—one Bale 9 & 10-4 Counterpanes—150 pair 6, 7, 8, 9, 10, 11, & 12-4 Rose Blankets—A new stock of black & white Leghorns, some of which will be sold by the Case only—Cotton Yarn & Batting—together with a general assortment of DRY GOODS, which will be sold wholesale or retail, at the lowest possible prices.

Utica, Oct. 14, 1825. 1wp75

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

FROM THE NEW MONTHLY MAGAZINE.

MUSIC.

It comes—it comes upon the gale,
That pensive voice of days gone by,
With early feelings down life's vale,
On Arab airs as odours sigh.

Oh! on this far and foreign shore,
How doubly blest that song appears,
Long days and distance wafting o'er
The sweetness of departed years.

The scene around me fades away,
As at the wave of magic wand—
I see the glens and mountains grey,
And wild woods of my native land.

The Summer bower, the silent stream,
The scenes of youth are on the strain;
And peopled is my waking dream
With forms I ne'er shall see again.

As on my wand'rings when a child,
That music comes at close of day,
Along the dim and distant wild,
And wafts my spirit far away;

And o'er the heart as it distils,
Dear as the dew-drop to the leaf,—
Oh! how the rising bosom thrills
Beneath the mystic 'joy of grief.'

So sweet—so hallow'd 'tis to feel
The gentle woe that wakes the sigh,
That e'en in Heaven, methinks 'twill steal
Upon the spirit's dream of joy!

But HARK!—that soothing strain is o'er,
And broken is the lovely spell:
So fades from off our native shore
The accents of a friend's farewell.

Saving Time.—"A collection amounting," &c. "was taken up, *during which time* the choir *sung a solemn and impressive* anthem." So says one of the Religious Journalists of the day, while noticing the proceedings at an important anniversary. But how incongruous, and subversive of the principles of church music must have been the transaction! Supposing some other portion of the business, such as subscribing to a constitution, or preparing votes for the choice of officers, had been transacted during the time of prayer,—would not every one have exclaimed against the glaring inconsistency, not to say, impiety of the arrangement? Yet, how evident is it that the offering of praise is the most exalted office of Christian devotion! Surely, then, the singing of a solemn and impressive anthem, before a congregated *assembly of worshippers*, should be attended with all the sanctity which is observed in prayer.

To the Editor of the Western Recorder.

PARTICULAR ADAPTATION, NO. VII.

MR. HASTINGS,—Many persons possessing a more than ordinary share of musical taste, have imbibed strong prejudices against fugues, and repetitions of words; and as these are very necessary in dramatic compositions, it will be useful to inquire into their nature and design before I proceed further in my examination of specimens. The repetition of a single phrase or passage of melody by two or more individuals commencing at different intervals of time, forms what is usually denominated a *fuge*, or *fugue*; and, though it has been subject to many and gross abuses, it is still a highly valued means of producing dramatic effects. It cannot be expected that I should go very extensively into the details of the various uses to which fugue may be applied, as such a discussion would occupy a much larger space in the columns of your paper, than the importance of the subject would seem to demand: but it may be remarked, that no *words* or sentiments, unless their effectiveness can be greatly increased by the process, should ever be subjected either to fugue or repetition. The following remarks of a modern writer, are sufficiently illustrative of this subject, and I copy them the more readily, because they contain a very valuable critique upon one of the finest specimens of dramatic composition, that has ever been adapted to sacred subjects, in which fugue, or response, which very nearly resembles it, is a very prominent characteristic.

"But *words*," says this writer, "may be sometimes too elevated, as well as too insignificant, for the themes of fugue and imitation. In that first of choral compositions, the grand "*Hallelujah of Handel's Messiah*," the words, "*For the Lord God Omnipotent reigneth*," are of this character. When viewed in their original connexion, the sentiment they contain appears too awfully sublime to be given to the subject of a fugue. A constant repetition would *weaken* instead of enforcing it. Nor is it easy to conceive how the words could be sung in plain harmony, with any thing like the effect of oratorical delivery. But the genius of Handel was not without its resource. The word "Hallelujah," given and several times repeated by the choir, in the loud language of acclamation, as if to remind us of the "voice of a great multitude" —"the voice of many waters," and of "mighty thunderings," prepares the mind for the principal sentiment, which is then uttered in the most spirited manner, in plain melody, admitting of no other accompaniment than that of unisons and octaves. A single repetition of this subject occurs soon after, in a new pitch. But how vastly is the interest heightened when the word "hallelujah" is afterwards heard in response, (which differs but little from the fugue,) and imitation, together with the principal theme? The latter is uttered in the same firm and manly tone as before, by a select number of individuals, while the remainder are vieing with each other in every possible manner, in their animated ascriptions of praise. The sentiment is several times repeated from different parts of the orchestra; but by means of this species of contrivance, every repetition is heard with increasing interest, until the clamour of sounds becomes sufficient to awake the highest enthusiasm. The next sentiment, "*and he shall reign*," &c. is given to a passage of characteristic melody, that forms the subject of a fugue, which is treated in a masterly manner. The subject is distinctly announced from the base after a previous pause; and during the several replies, the phrase, "*for ever and ever*" is constantly heard in various styles of imitation and response. In the midst of these, however, the words, "King of kings," &c. are several times given in protracted tones, by one or two parts of the score. This is not done for the purpose of introducing another theme, but for that of heightening the *present one*, as if to induce us to recollect the *title* of Him that is to reign for ever and ever." The subject "*and he shall reign*," is again heard with the word "Hallelujah," that had such a sublime effect in the former part of the chorus,—the subject in more frequent replies, and the word "Hallelujah," in response and imitation as before. The whole is climacteric; and the same word which began, finally closes the movement. Here we have no leisure to listen to the ingenuity of contrivance. The sentiment is overwhelming. Yet had the theme been trivial, the whole might have appeared ridiculous."—*Dissertation on Musical Taste, pages* 110 & 111.

Fugue, as will be perceived by the preceding extract, generally includes a repetition of sentiments, and it may be proper to remark that most repetitions of this nature, whether in fugue, response, or imitation, are designed for dramatic purposes; and so far, at least, as the propriety of their introduction into musical compositions is concerned, they are governed by the same rules. Foreign masters of acknowledged celebrity have successfully employed these several contrivances in their Oratorios, Anthems, &c. and they have been made powerful auxiliaries in the production of musical effects. This circumstance has induced others to follow in the same footsteps, who have possessed no other qualifications for the task, than their willingness to court popular favour in defiance of the dictates of common sense. The ignorance of such pretenders has been so gross, however, that they have introduced the fugue into parochial psalmody, where, by being applied to different sets of words, it has been perverted to the total annihilation of sentiment, and to the mutilation of words, without even the remotest reference to dramatic propriety. Many of the tunes composed by such authors have been wholly made up of successive fugues: the Air generally starts alone, and the other parts are compelled to unite in chasing it down, and if they are so fortunate as to succeed in overtaking it before the tune closes, they become privileged to take their turns in leading the chase. The confusion of tongues at the building of the Tower of Babel, could not have been greater than that created by the exhibition of such productions; and as to musical adaptation—they only who have had opportunities of witnessing competitions equally rational at the country horse-race, could ever think of attempting so great an absurdity. The good sense of the Christian community has at length frowned such compositions into oblivion, and it is now well understood that fugues are scarcely admissible except in dramatic compositions, and that they should be made completely subservient to sentiment.

But there are effects resulting from the repetition of words by the whole choir in simple counterpoint, which deserve more particular notice. These effects can be produced by the repetition only of such sentiments of a general nature, as the imagination delights to dwell upon, or such as can be rendered more effective by the act of repeating them. The following beautiful stanza by Dr. Watts, (though it has been before alluded to,) will furnish a striking illustration of this species of musical effects:

"Salvation! O the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears."

The sentiment contained in the first two lines of this verse, is so peculiarly animating, and so ardent, that it requires the language of exclamation to express it, and the imagination will linger upon it with increasing delight through many repetitions; but it will in all cases evidently require a similarity of expression. The third and fourth lines, on the other hand, are of a different character, and I cannot avoid referring to the ingenious manner in which they have been adapted in the tune published in the Musica Sacra, called 'Salvation.' In this piece, the author has chosen an animating movement, suited to the general sentiment of the hymn, and after repeating the first two lines in the strong and manly tones of ardent exclamation, he introduces the third line in language somewhat softened, but still partaking of the same character: this line is then repeated in a delicately modulated response of a plaintive character, as if to call to our remembrance our former afflictions and sorrows, until the hearer is melted into penitence and grief; but he is suddenly aroused from such reflections, by the bold and animated repetition of the fourth line, which leaves him at the close of the strain, prepared to enter into the sentiments indicated by the second verse. The first two lines of the second verse are adapted to a *grave*, and at the same time, *heavy* and *plaintive* modulation, accompanied by dissonant harmony, which forces the imagination back to the *terrific thunderings of the Law and the Testimony*, and we feel the full import of the sentiment.

"Buri'd in sorrow and in sin,
At Hell's dark door we lay," &c.*

Yet amidst this "*cimmerian darkness*," where all is gloom and hopelessness, we hear the whisperings of the "*still, small voice*" of mercy, in sweet and animating accents, "*But we arise by grace divine;*" and when this line is repeated in response, as if suddenly awaking from the dungeons of despair; we at once unite in the exulting chorus, "*To see a heavenly day.*" The response on the third line of this verse, is uncommonly happy; and hard indeed, must the heart of that man be, who can resist the thrilling influence of such an appeal. The third verse, which forms the concluding strain, leads us back with renewed pleasure, to the original sentiments, and the succeeding words are repeated in responsive imitations, in such a manner as to leave us at the close of the tune, in a perfect state of enthusiasm. Yours, &c. THETA.

*Perhaps I owe you an apology for the liberty I have taken with the productions of your pen, but the importance of the subject, I trust, will induce you to overlook the seeming impropriety of such references.

COMMUNICATIONS.

For the Western Recorder.

A SUCCESSFUL EFFORT.

MR. HASTINGS,—"To do good and to *communicate*," being an injunction of scripture, as well as a dictate of humanity and benevolence, I send you the following, not without a hope that its publication will prove serviceable to the cause of religion.

A friend of mine holds a correspondence with a christian brother in one of the southern states. A powerful revival of religion was going on in the neighbourhood of that brother, and the religious instruction of both blacks and whites, was an object of attention. Under these circumstances, it occurred to my friend, that he might be made instrumental to their spiritual welfare, by directing their efforts particularly to the perusal and circulation of the Bible, as he was aware that there was no Bible Society in that vicinity. Accordingly he wrote a letter to his brother upon this subject, and transmitted with it one of the Annual Reports of the American Bible Society. They went, it is believed, with a prayer for a blessing to follow them. In September last, he received a letter from the south, from which the following is extracted:

* * * "I have the pleasure to state to you that a Bible Society has already been organized in this county. I knew nothing of such a plan, until I received your letter upon that subject, and the pamphlet you were pleased to send. I communicated the design to a number, and particularly to a Baptist minister, in this county, and through him one has been established in this county, and a number of auxiliaries. A Sunday School is also attached to it."

On reading the letter containing the above, and reflecting upon the success of this single effort of one individual, I was forcibly struck with the criminality of the household of faith, in refraining from constant exertions to do good. In this instance, by the transmission of one copy of the Report of the American Bible Society, a knowledge of the state of our country was communicated, of which the recipients of that pamphlet probably had no conception; and an exertion was induced, which has resulted in the establishment of a county society with branches—to say nothing of the Sunday School. "Do good to all as you have *opportunity*" says our Bible; but how few among us seek for those *opportunities?* Are we not culpable on this point? "*Seek* and ye *shall find*," may be aptly applied to our *means* of being useful to others. If we have not "*silver & gold*," to bestow upon perishing mortals, "*such as we have*" we can give to them; and if we "know (or remain ignorant while we may know) our master's will, and do it not," can we hope for exemption from chastisement? Let, then, *every Christian* who may see this, seriously inquire, "Lord, what wilt thou have *me* to do?" If he has a tract, a sermon, a religious Report to spare—if he have a word of exhortation to give—if he have a *prayer* to offer for the edification of the brethren, for the upbuilding of the church, for the salvation of sinners, let him be up and doing, while the day lasts, and keep *his* garments, at least, free from the "blood of souls." H. T.

MISCELLANEOUS.

THE JEWS.

Mr. Noah, publishes the following letter from Berlin, in Prussia, to exhibit an evidence of the fact, that, although the Jews in the United States were not prepared for emigration, on the re-establishment of the nation, yet those abroad who are more interested, have been alive to the project, and in expectation of events which have taken place.

MOST HONOURABLE SIR,—Amidst the general distress and public calamity under which a greater part of the European Jews laboured some years ago, and are still seen to labour, it was, indeed, no small consolation to every one, to whom the fate of our brethren would appear no trifle, to hear the noble voice of a most excellent partaker of our faith, animating the abject spirits of the members of an oppressed creed, by *summoning them* from an ungrateful and unjust country, to that part of our globe which they style the *new* world, but would, yet, with greater reason, name the better one. It was you, most honourable Sir, who afforded this sublime comfort. Since that time, the *better part of the European Jews are looking with the eager countenance of hope, to the UNITED STATES OF NORTH AMERICA,—happy once to exchange the miseries of their native soil, for public freedom, granted there to every religion; and for that general happiness, which, not the adherents of a privileged faith alone, but every citizen is entitled to share.*

The society who dares thus to address you this letter, united for the purpose of advancing the progress of science and knowledge amongst the partners of our religion, but penetrated at the same time with the deepest feelings of gratitude, for the pleasing view which you have opened to our unhappy brethren, would have deemed itself failing in a most urgent duty, not to acknowledge the full extent of your meritorious undertaking, by naming you Extraordinary Member of our Congregation, and Correspondent General for the United States, according to which you will receive herewith the letters patent of this nomination, together with two accounts of the present state of our society, which will perhaps give you a better notion of our final purpose, than this short letter can be able to afford.

You would, most honourable Sir, infinitely oblige us, if you would send us an exact relation of all the particulars concerning the Jews in every province of the United States, their progress in business and knowledge, and the rights allowed to them in general, and by each single state.

But you would still more oblige us, by proposing to us a sufficient number of persons, able to be members of our society, and who, under your presidency, settling a particular congregation, would establish a perpetual correspondence with us, about the means of transplanting a vast portion of European Jews to the United States, and how such emigration may be connected with the welfare of those who would prefer leaving their country, to escape endless slavery and oppression.

E. GANS, Doctor of Common Law,
President.
ZUNTZ, Doctor of Philosophy,
Vice-President,
M. MOSER,
1st. V. Sec'ry,
To M. M. Noah, Esq.

Berlin 1st Jan. 1825.

Mr. Noah says, "Correspondence of an extensive and interesting nature, not at present necessary or proper to notice, have resulted from the general disposition of the European Jews to emigrate, and early in the ensuing spring a select number will embark from Amsterdam and Hamburgh.

"The above document, and others of similar weight, are warrants for the powers assumed and promulgated, which powers will be respected by those who are most materially interested. Among seven millions of a peculiar people, I shall not want a portion who, confiding their destinies to the hands of the Almighty, will embark for a country where they can securely enjoy happiness, until the period of the great restoration arrives: and if I shall fail in setting them examples of national fidelity, strict integrity, economy and industry, I shall advance no claims to their confidence and support."

We mentioned in our last, that the new king of France had become a confirmed bigot. An instance somewhat illustrative of this remark is thus noticed in the columns of the New-York Advertiser.

One of the most singular measures of European despotism that has recently occurred, is the suspension of two of the Paris newspapers on the charge of attacking the religion of the state. A late London paper contains some passages from the *indictment* or *information*, for we really do not know what to call it, which the prosecuting law officer preferred against these two journals. After a series of remarks upon democracy, and the enemies of order and stating that their plans do not merely tend to the destruction of the throne, but that they lead to the overthrow of society, whatever may be the form of government, and that their ways are peculiarly hostile to religion, it says—"When their rage betrays them they employ audacity, but more frequently hypocrisy. Hypocrisy has reached even their journals. Among these there are two which have become their favourite instruments—they are the *Constitutional* and the *Courier*, which the undersigned can no longer delay, denouncing to the court for their culpable tendency to affect the respect due to the religion of the state. It is in the name of God, that these new apostles blaspheme God and holy things. It is often in professing an apparent veneration for the religion of Jesus Christ, that they attempt to sap it in its foundations. They generally conceal their intentions, but those intentions may be reeognized by their works. now as to their works, behold them. Contempt directed against the persons and things of religion; provocations to hatred against priests in general; a rage for propagating against them thousands of false accusations, in the midst of which some true ones are produced, which they take care to resift and poison. Such are the perfidious means employed by these two Journals to arrive at their end, which is *the destruction of the Catholic religion, by substituting for it the Protestant religion, or rather the annihilation of all religion whatever.*"

On this charge, supported in all probability, by evidence of such a character as is alluded to in this document, these two papers were silenced, one for a month, and the other for three months.

Newspaper Patronge.—The unprecedented patronage which has been bestowed on *Zion's Herald*, a religious paper issued in Boston, has been a subject of much surprise, and some contemporary publishers have adverted to its prosperity with expressions of wonder, probably not unmixed with pain at the remote distance of their own success.

But to such as have not understood the causes of the uncommon prosperity of *Zion's Herald*, the last number of that journal will afford some explanation. It is under the management of a committee of the Methodist conference of New England, is the property of this body, and its interests are interwoven with the organization and policy of the denomination, as will be seen by the following extracts from resolutions adopted by them.

"Resolved, that it be the duty of every preacher in this conference to act as agent in procuring subscribers, collecting moneys and making remittances for Zion's Herald; and to prepare and keep a register of the same, in a book kept for that purpose on each circuit and station, and transfer the same to his successor.

"Resolved that it be the duty of each presiding elder to see that the above resolution be carried into effect within his respective district.

"Resolved, that each preacher in this conference be entitled to a copy of Zion's Herald."

[It is mentioned that an expense of $6000 has been incurred in placing the Herald on its present footing.]—*N. Y. R. Chron.*

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 2tf

Steam Navigation Company.

THE new Steam-boat Commerce, captain Seymour, with the Safety barge Lady Clinton, and the new steam boat Swiftsure, captain Stocking, with the Safety-barge Lady Van Rensselaer, will, until further notice be arranged as follows:

Leave New York.		Leave Albany.	
Monday, at	10 A. M.	Monday at	10 A. M.
Tuesday,	4 P. M.	Tuesday,	3 P. M.
Thursday,	10 A. M.	Thursday,	10 A. M.
Friday,	4 P. M.	Friday,	3 P. M.
Saturday,	4 P. M.	Saturday,	3 P. M.

For Passage, at New York, apply on board, at the Cedar street wharf, in the rear of the City Hotel, or to W. C. Redfield, 137 Washington street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to Rathbone & Chapin, 67 Quay-street.

New-York, Aug. 15, 1825. 61t

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,
Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 3 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*
May 12, 1825. tf 47

Christian Almanack, for 1826.

THIS valuable tract has been republished from the Boston Edition, by the subscriber, who has the work standing in type, and who will supply orders for any quantity on short notice. Those who take an interest in its sale and circulation, will please to send their orders for them as early as convenient. The price is fixed at six shillings per dozen, from which a discount is made by the publisher, to Tract Societies who purchase by the quantity. It will be recollected that a considerable sum is annually raised from the sale of the Christian Almanack, which is applied to the funds of the American Tract Society. EVERARD PECK.

Rochester, October 1st, 1825.

☞ The above, may also be had at the Book-Stores of Merrell & Hastings, No. 40, and William Williams, No. 60, Genesee-street, Utica.

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y38

REMOVAL
I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT, at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITHCOCK.
Utica, June 28. 83 Genesee-street.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers*